THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Men are that they might have joy.*"—II NEPHI 2: 25.

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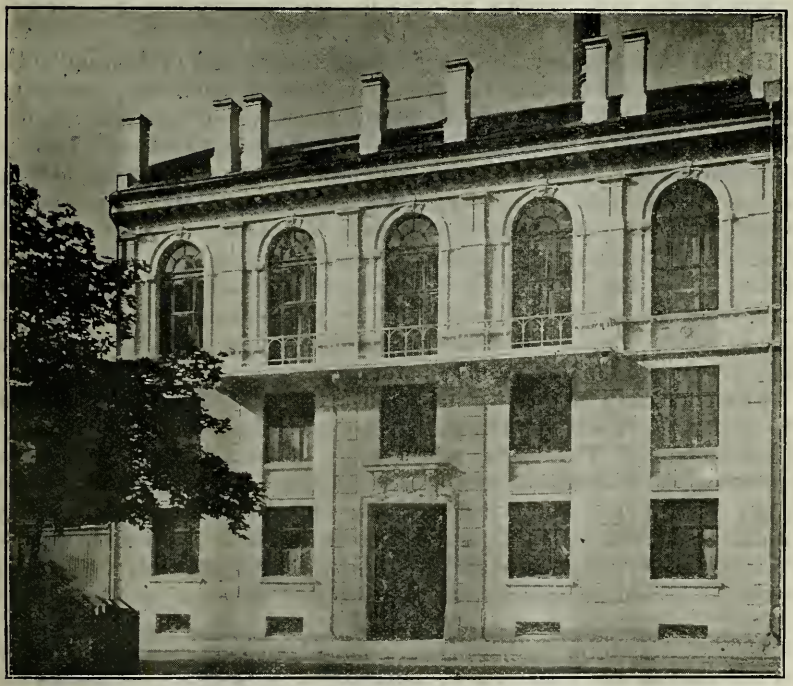

THE CHRISTIANIA, NORWAY, CONFERENCE HOUSE—27 OSTERHAUSGADE.

THE CHRISTIANIA CONFERENCE HOUSE.

This week we present on our front page a picture of the conference house at Christiania, Norway. This house is of more than usual interest, as it is the first building of its kind which the Church owned in the European mission, and for many years the only one.

The first building was erected in 1870-1. It was a three story structure, containing basement rooms, apartments to let on the first and second floors, and a large and commodious hall for meeting purposes on the third. There were also living rooms for the Elders on this floor. The building served the large and prosperous Christiania branch for about thirty years, when because of the sinking of some of the walls, it was thought best to tear it down and erect a new building. This new structure was dedicated on the 24th of July, 1903, by President Francis M. Lyman. At the services there were about one hundred and forty-five Elders from various parts of the European mission, and a most glorious time was had. Our cut represents this new building.

When the first building was erected, Christiania had a population of about 80,000. From that date the city has grown until to-day there are 275,000 inhabitants. The conference house, therefore, now occupies a fine, central location. There are no cafes or liquor shops near, while across the street are large public school buildings, so that the suroundings have not, in the growth of the city, become unsuited to the maintainance of a Church building.

The hall for public meetings occupies the entire top floor of the main building. The room has a seating capacity of five hundred and seventy, including the gallery. It is well lighted, neatly finished, and very comfortable. The first and second floors contain rooms which are let to renters. There is a wing in the yard at the rear which contains office and missionaries' lodging rooms. The third floor of the wing is used as a sort of "Mutual Improvement Annex," consisting of a smaller room where Mutual Improvement meetings, Sunday school classes, and all other small gatherings are held. Here also are the libraries of the Young Mens' and Young Ladies' "Mutual," as also that of the Sunday school. In the basement of the wing is a neat, conveniently arranged baptismal room, containing a font for baptizing, where this ordinance may be attended to in seclusion and proper spirit.

We are informed by President Gilbert Torgersen, to whom we are indebted for most of the data in this article, that at present the large hall is filled every Sunday evening. The Sunday school meets in the morning. There is an enrollment of two hundred, with an average attendance of one hundred and thirty. The branch has a Relief Society with forty-four members, and a Mutual Improvement association with one hundred and forty members. A choir of sixty well-trained voices furnishes the singing, which is a delightful feature of the devotional exercises, and is highly spoken of by all who have visited the meetings.

From all this we can see that the work of the Lord is prospering exceedingly in this land of the north. Many thousands of Norsemen have heeded the Gospel message, and have been gathered to Zion; and we believe there are yet many of the house of Israel in Norway who will receive the Gospel.

THE IMMERSIONAL ASPECT OF BAPTISM.

BY ELDER RUFUS D. JOHNSON OF THE LIVERPOOL OFFICE.

To the candid mind, few things are more easily proved than the fact that the present-day practice of baptizing in the name of the Father, Son, and Holy Ghost by sprinkling is diametrically opposed to the manner in which the practice was instituted by the Savior. Even with superficial research, it is not difficult to discover that the apologists for sprinkling, in their endeavors to find for it divine sanction, have forged a chain of grass, which withers and breaks before the light of investigation, and they are left without excuse for sustaining a rank violation of the Savior's law.

Some one has said, "The practice of the Saints is the best rule of faith," and even with no other evidence, the practice of the ancient Saints in this regard, proves conclusively that they knew of no other baptism than by immersion—hence, to be honest with ourselves, no baptism, except the true one, by immersion, should be admitted into the Church of Christ.

Let us examine a few passages from the many dealing with baptism, and see what light we can get from them. Consider Matt. iii: 5-6. "Then went out to him (the inhabitants of) all Jerusalem . . . and were baptized of him in Jordan, confessing their sins." Plainly, the multitudes were baptized *in* the water—not by or near it, but *in* it. Further, "And Jesus, when he was baptized, went up straightway *out* of the water; and lo," etc. (Matt. iii: 16.) After Jesus was baptized *in* the water, then, he went immediately *out* of the water. One must be in the water to be immersed. Sprinkling can be much more easily and comfortably done without going into the water, and no reasonable person would wade into water merely to have a few drops sprinkled or poured on some part of his body. Jesus and John came up out of the Jordan, and the inference is certain that they were immersed. "And John also was baptizing in Aenon, near to Salim, because there was much water there. And they came, and were baptized." (John iii: 22-23.) The words "much water," or as the Greek has it, "many streams," certainly indicate that immersion was intended, as "much water" is not required for sprinkling. A small vesselful would suffice for a multitude if sprinkling were contemplated, and it could be attended to much more conveniently in a house, without putting the people to the discomfort of going out to the "streams."

Passing to the account of the conversion and baptism of three thousand people as the result of Peter's wonderful sermon on the day of Pentecost, we find a narrative which has been much quoted in favor of sprinkling. The plea is advanced first, that in a single day the time was insufficient to immerse such a number, and second, that people would not go into the water in the garments which they were wearing, and there was no time in which to obtain more. These arguments, if we may dignify them with such a title, are very flimsy, as a glance will tell. As to garments: the clothing of the orientals was of such a nature as to admit of the casting off the outer robe, leaving garments in which to enter the water, over which the robe could be thrown after the ceremony was concluded, and the wearer would be sufficiently protected until a change of raiment could be procured. Besides, those men and

women were desperately in earnest—they had been convinced of awful guilt, and the way to escape its dread consequences had been opened up to them. Should they hesitate at such a trifling thing as a wetting, think you? A little reflection will demonstrate that one day, under the circumstances described in Acts ii, would be sufficient time to baptize three thousand, and twice three thousand, if need be. Let us allow that Peter began preaching at nine o'clock. As he was doubtless some distance from the water, we will allow three hours for the sermon and the time necessary to reach the water's edge. That would bring it up to twelve o'clock, from which time until sundown, say six o'clock, the work of immersing could continue. Thus six hours would be had for the work, and allowing that only the twelve apostles baptized, each one could easily immerse fifty in a single hour, thus making three thousand baptisms in the six hours. However, we are told in the first chapter that there were one hundred and twenty disciples present, and there is not the slightest doubt that a great percentage of these had the authority to baptize. Allowing that seventy of this number were aged, infirm or lacked authority, which is a big allowance, fifty workers would be left, each one having sixty to immerse, and *six* hours in which to perform the task. Shall any one yet say the time was insufficient?

Let us direct our attention to Acts viii: 38. "And he commanded the chariot to stand still, and they went down both into the water, both Phillip and the eunuch; and he baptized him. And when they came up out of the water, the spirit of the Lord caught away Phillip." As in the case of the Savior's baptism, the proof of immersion hinges on the words "into the water" and "up out of the water." Had the baptism of the Ethiopian been performed by sprinkling, there would have been no occasion for both of these men to subject themselves to the discomfort of becoming disagreeably wet. Those who have no point to maintain or practice to defend, necessarily see immersion in this text. In opposition, however, by some who are determined not to acknowledge immersion, it is insisted that the Greek words translated *into* and *out of* may be given another signification—that *eis*, into, may be rendered *to*, and *ek*, out of, is sometimes translated *from*. From this it is argued that for all we know, Phillip and the eunuch came *to* the water, and after the sprinkling, went *from* it. By consulting verse 36, however, we learn that first of all they came *unto* a certain water, next they went down *into* it, after which they went *up out* of it. Thus we see that *three* stages occur in the narrative, and the opponents of immersion must relinquish their argument.

One more quotation from the Bible before we consider the origin and meaning of the word baptize—from I Peter iii: 20-21. "Which sometime were disobedient . . . in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . ." During the flood the earth was entirely submerged by the torrents which poured down from heaven. *The like figure*, i.e., baptism by *immersion*, even as the earth was immersed, "*doth now save us.*"

If these references from the Scriptures are not sufficient to establish the proper mode of baptism beyond all controversy, the origin and meaning of

the word *baptize* should satisfactorily settle the question in the minds of all persons to whom truth is paramount.

The word is derived from the Greek *baptizo*, literally to dip, plunge, or immerse. *Baptizo* occurs in the New Testament eighty times. According to King, in two instances it is incorrectly translated *wash*, and in the remaining seventy-eight instances no English equivalent has been found for it. The word has been *transferred*—not translated—into English, that is to say, the Greek word has been altered only by the addition of an English termination. The fact that the scholars who prepared the authorized version failed to render this one word and its derivatives into English would cause us to wonder, were it not for the fact that their liberties were greatly restricted by King James, and they did not dare to produce anything which would oppose any of the practices of the established church. The church performed the ordinance of so-called baptism by sprinkling, at which custom the correct translation of *baptizo* into *dip* would strike a death blow, hence the word was slightly changed, and a new family of words was coined into the English language.

The translators of the authorized version cannot plead ignorance as an excuse for their action, as it is universally attested by lexicographers ancient and modern, that *baptizo* means to *dip*. By appealing to Greek lexicons we find remarkable uniformity on this point, and with one exception, the testimony of English scholars is unanimous. The exception is Rev. John Groves, (Glasgow, 1828), an advocate of sprinkling, who allows that *baptizo* may mean to sprinkle, to steep, dye, stain, or color, but all standard works are against him, and he stands alone.

To show that it has not been the custom of translators of the Bible into other languages to *transfer* the word, Dr. Gotch, of the Trinity College, Dublin, has prepared a table showing that in thirteen out of sixteen versions, a native term has been employed to express its meaning, and in three exceptions the Greek word was adopted because it had passed into current usage. In the sixteen languages represented, there are thirty-six versions, and in every instance, the word is rendered by a term equivalent to *dip*, *plunge*, or *immerse*.

It is a telling fact that no English translator has ventured to render *baptizo* to mean *sprinkle* or *pour*. Such distinguished translators as Wycliffe, Tyndal, Cranmer, Doddridge, Campbell, Thompson, Wesley, and those of the Geneva, Anglo-Rhemish and Common Version, etc., *upheld and taught* baptism by sprinkling, *yet did not dare to translate the word baptizo by any word expressive of their practice*. Lexicons and translations, without exception, raise their voices in protest against any man who presumes to substitute sprinkling for immersion.

To prove that the current meaning of this much controverted word in the time of the Savior was to *immerse*, it is only necessary to quote a few excerpts from Greek literature. Strabo, who was contemporary with Christ, in his *Geography*, b. vi., ch. 2, 9., says, "And around Acrages are marsh-lakes having the taste of sea water, but of a different nature; for even those who cannot swim are not *immersed* (baptized), floating like pieces of wood." Diododrus, Hist, Lib. b. xvi ch. 80, describing Timoleon's defeat of the Carthaginian

army, says, "The river rushing down with the current increased in violence, *submerged* (baptized) many, and destroyed them attempting to swim through with their armor." Same work, b. 1. ch. 36, "Most of the wild land animals are surrounded by the stream, and perish, being *submerged* (baptized); but some escaping to the high grounds were saved." Josephus, Jewish Antiquities, b. xv, ch. iii: 3, describing the murder of the boy Aristobulus, who was drowned by his companions in a swimming bath: "Continually pressing down and *immersing* (baptizing) him while swimming, as if in sport, they did not desist till they had entirely suffocated him." Same writer, Life of Himself, par. 3: "For our vessel having been *submerged* (baptized) in the midst of the Adriatic, being about six hundred in number, we swam through the whole night." Selections of this nature are innumerable, but space will not permit further quotations on this point. Sufficient has been given, however, to prove conclusively, that the Greeks understood the word in question as we insist that it should be recognized.

The meaning of the word having been proved, let us turn to the unequivocal testimony which the early fathers have left on record that sprinkling, as baptism, was not practiced from the days of the apostles down to their day. Cyril, Bishop of Jerusalem, A.D., 350: "For the Lord saith, Ye shall be *immersed* (baptized) in the Holy Ghost not many days after this. Not in part the grace; but all sufficing the power! For as he who sinks down in the water and is *immersed* (baptized), is surrounded on all sides by the waters, so also they were completely *immersed* (baptized) by the Spirit." Basil (the Great, born about 330 after Christ): "Imitating the burial of Christ by the *immersion* (baptism); for the bodies of those *immersed* (baptized) are, as it were, buried in the water."

Calvin, on Acts viii: 38, says, "We see from this instance, what was the baptismal rite among ancients, *for they plunged the whole body in water. Now* it is the custom of the minister to sprinkle only the body or the head."

Quotations like the above number legion, but further reference would merely be the repetition of the same truth. The majority of modern theological authorities acknowledge all that this article has claimed, but say, with Calvin, that "the church did grant unto herself the liberty to change the rite somewhat." Yet the change was made by ecclesiasts who denied revelation from God, which is proof positive that sprinkling as baptism is of purely human origin, and has no place in the system instituted by the Messiah.

THE BOOK OF MORMON IN TURKISH.

We copy from the *Deseret News* the following letter written under date of February 7, by Elder F. F. Hintze, to Elder J. M. Sjodahl, from Boston, Mass., where the writer is now engaged in the translation and publication of the Book of Mormon in the Turkish language. Elder Hintze says:

"I need not tell you that I have had many unlooked-for difficulties to overcome in doing work in so strange and difficult a tongue as Turkish. But nevertheless the Lord has blessed me abundantly. I have so far met with no mishap of any kind. I was fortunate at first to find excellent quarters in a house where we found a home as Latter-day Saints. The people have become

very friendly to all the Elders, and we hold meetings here on Sunday evenings, attended by many strangers, and much good is done. Then I was favored by obtaining the help of the Rev. Mr. Bool, B.D., an Armenian gentleman of talent and ability in both English and Turkish. With his help I am revising my translation, and it is put into modern Armeno-Turkish as well as the character of the work will permit and still retain its own style and originality.

"This latter will make it rather unique in style of literature among them, but it will help to introduce Gospel thought from a highly Christianized book among the people and particularly in a nation which does not know Christ. I mean the Mohammedans. You will appreciate the difficulty of expressing great Gospel truths from atonement to eternal salvation in a language which has provided no such thought expressions. However, we are doing nicely, and shall be through with that part of the work soon. The printing has been more difficult to get started. The printers have been very kind and willing, but their little Armenian press was not sufficient for so great a work, so we have had to wait while they could obtain more type, and even get some experience in preparing it for the press. The difficulties so far have all been overcome, and we are now setting it up and electrotyping it as fast as possible. The work will be put in first class standard condition for future use and will be very creditable to the Church, though somewhat expensive, but will not need to be gone over again for new editions. I send you a couple of pages of the first of the work, that you may see how it looks. It is in size the same as the new Danish edition, and we have had much help in referring to it for certain difficult expressions and sentences. Owing to the nature of the characters the book will contain about seven hundred pages, a little more than the standard size in English. As we shall be provided with plates, we shall only print small editions according to needs."

Curious Bibles.—The market value of a Bible is not necessarily great because it is more than one hundred years old. Only the very early editions and a few of the later are valuable. An article in *London Opinion and To-day* gives some examples of collectors' "treasures":

Tyndale's first English translation of the New Testament, 1520. Two copies known, one belonging to St. Paul's.

Coverdale's first complete translation of the whole Bible, 1535. No perfect copy extant.

The "Bug" Bible, 1551. ("Thou shalt not be afraid for any Bugges by nighte"; instead of, as now, "terror.")

The 2nd Geneva version, 1502, ("Blessed are the *place*-makers.")

The "Wicked" Bible, 1631—in which "not" is omitted from the seventh commandment. Four copies extant—one in the Bodleian, one in the British Museum.

The "Treacle" Bible, 1568. (Jeremiah viii: 22, "balm"):

The authorised version appeared in 1611, and there were two separate issues of it with every leaf distinct. This pair, the parents of millions of our Bibles, are distinguished as the "Great He Bible" and the "Great She Bible." These nicknames come from the readings in Ruth iii: 15, the one having, "he measured six measures of barley, and laid it on her, and He went into the city," while the other has, "She went into the city."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 5, 1906.

EDITORIAL

WHAT WOULD JESUS DO?

Closely related to the speculations regarding what the Lord would do should He make an appearance in some of our cities, is the question of conduct, "What Would Jesus Do?" This theme furnished the subject matter of a book written by the Rev. Mr. Sheldon of Topeka, Kansas, U.S.A., some years ago. The book also bore the title, "In His Steps." It had an immense sale, both in America and Great Britain.

A large and fashionable congregation in an American city "pledge themselves earnestly and honestly for an entire year not to do anything without first asking the question: 'What would Jesus do?'" and the story is occupied with telling the results of this pledge and how its fulfillment affected the various members of the congregation.

Such a theme would naturally lend itself to many interesting incidents, and the story-teller makes the most of his opportunities. For instance, the editor of a daily newspaper asks himself if Jesus would print an account of a prize fight, accept advertisements of the rum-seller, or issue a Sunday morning edition of His paper. A young girl with musical talent and a good voice is offered positions either in comic opera or in concert work. "What would Jesus do?" she asks, and she decides that Jesus would never use any talent like a good voice just to make money. She, therefore, refuses all offers, and joins some revivalists in their work in the slums. There are many other incidents detailed in the story whose point is found in asking and answering this question of what Jesus would do.

There certainly can be no objection to people looking to the Son of God as their ideal to pattern after in all of life's actions; and yet, the term to "follow in His steps" must not be taken too literally. Jesus had His special work to do as we, each of us, have ours. To follow Him, therefore, could not mean that we need to be born in a stable, that we should learn the carpenter's trade, that we should have nowhere to lay our heads. Above all, Jesus came to do that which His Father had sent Him to do, to atone for the sins of the world, to die on the cross, to break the bands of death, to triumph over the grave and open the door of the resurrection to all mortality. This was Jesus' prerogative, and His alone.

Peter uses the oft-quoted expression as follows:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully,

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

From these paragraphs it is plain that the example of forgiveness, humility, and love which Jesus set us is what should be followed.

The question of "What would Jesus do?" as applied to our daily actions is, therefore, not so pertinent as, "What would Jesus have me do?" This is the vital problem which directly and literally concerns us all. What He would do in a given instance and what He would have us do might be quite different. The important thing is to find out what Jesus would have us do, *and then do it.*

What would He have us do? Obey the Gospel of Jesus Christ, and then go on to perfection by keeping all the commandments of God as fast as they are made known to us and as perfectly as our human strength will allow; accept His revelations given now as well as those given in the past; honor His authorized servants whom He has placed in the Church, "for the perfecting of the Saints and the work of the ministry," and thereby honor Him; strive to be perfect "even as our Father in Heaven is perfect."

We repeat, it does not concern us what Jesus would do, but what He would have us do is of the utmost importance.

N. A.

THE Headquarters of the Manchester conference is moved to 6 Westwood Street, Moss Side, Manchester.

THIS week we report fifty-five baptisms in the British mission, which is exceedingly encouraging. It is good to hear of the thirty souls added to the Church at Birmingham.

PRESIDENT J. M. CHRISTENSEN of the Scandinavian mission, writing from Copenhagen under date of March 31, 1906, informs us that President Nils Evensen of the Trondhjem conference, Norway, has been convicted of the "crime" of performing a baptism contrary to the laws of Norway. He has been sentenced to pay a fine of five hundred kroner (£27), or serve forty-five days in prison. Two of the local brethren have been fined fifty kroner each for administering the sacrament. President Evensen has appealed his case, but we are not yet advised of the result.

The Norwegian law gives religious freedom to all Christian bodies, but the Latter-day Saints are not recognized as Christians, therefore it is technically unlawful for them to perform any religious rite or ceremony. However, the

liberty loving people of the country look with such disfavor upon the law that it has been practically a dead letter.

Usually the police and the magistrates see the unfairness of the law and avoid, as much as possible, its enforcement. They proceed against the "Mormons" only when forced to do so by the agitation of the bigoted priests of the country, at whose instigation the law against the Latter-day Saints was passed. It seems that the Elders in Trondhjem have aroused the ire of the hirelings of that city. Whatever other results may follow such persecution, it is certain that by such a course the truth will be brought forcibly to the hearts of many honest people.

Arrivals.—The following Elders arrived in Liverpool, April 2, 1906, per s.s. *Cymric*: For Great Britain—David George Shorten, Ogden; George W. Moss, Woods Cross; Arthur T. Woffinden, Idaho Falls; John T. Spencer, Porterville. For Scandinavia—Charles J. Olsen, Levan; Olaf F. Olsen, Grace, Idaho; Nikolai Andersen, Salt Lake City. For the Netherlands—Joseph Albert Stephenson, Holden. For South Africa—Albert B. Foulger, Ogden.

Appointments.—The Elders who arrived for the British mission April 2, 1906, are appointed to labor in the following conferences: David George Shorten, London; George W. Moss, Arthur T. Woffinden, Liverpool; John T. Spencer, Newcastle.

Release and Departure.—Elder William S. Willes of the Liverpool conference was honorably released and sailed for New York March 28, 1906, per s.s. *Baltic*.

Releases.—The following Elders are honorably released to return home per s.s. *Cymric*, April 13, 1906: Robert L. Bradshaw, Joseph Kynaston, Liverpool conference; Harold G. Reynolds, London; Walter G. Paul, Newcastle; George W. Wright, Nottingham; George J. Haslam, Sheffield.

FROM THE MISSION FIELD.

Baptisms at Barnsley.—On March 23, 1906, a baptismal service was held at Barnsley, Elder Frederick Merrill officiating. Four persons were added to the Church, some of whom have had to sacrifice much for the Gospel's sake. However, the blessings of the Lord have attended them in their seeking after the truth.

Thirteen New Members in the Leeds Conference.—A baptismal service of the Leeds conference was held on Saturday, March 31, 1906, in the Wapping Board School Baths, Bradford. After singing and prayer, Elder Alma V. Huish spoke of the object and mode of baptism; also urged those being baptized to prove faithful unto the covenants made, after which thirteen persons were baptized, Elder Joseph W. McMurrin, Jr., officiating.

A confirmation meeting was held in the Westgate New Hall; also a local Priesthood and general meeting was held in the evening, members of all the branches being present.

Sunday School Anniversary at Bradford.—The anniversary of the Bradford branch Sunday school was held in Westgate Hall, Bradford, on Sunday, March 25th, 1906. In the morning prizes valued at upwards of £4 were presented to the scholars for punctuality and regularity of attendance. Assistant superintendents Hanson and Kay addressed the scholars. In the afternoon Superintendent Alexander and President Harper made spirited addresses, anthems and solos were rendered by the choir, and recitations were given by the children. Despite the inclement weather, the meetings were well attended, about four hundred and fifty persons being present.

Eight Baptized at Darlington.—Elders Riches and Howell send the following from Darlington:

"On Sunday morning a baptismal service was held at Darlington Public Baths. After singing and prayer, Elders Robert Hazen, Jr., and Luther M. Howell spoke briefly upon the first principles of the Gospel, after which eight souls were initiated into the fold of Christ, Elders Riches, Hazen, and Howell officiating. The newly baptized members were confirmed in the afternoon fast meeting. We are pleased to state that the Lord is blessing us in our humble efforts to spread the truth, and we hope to be able to report more baptisms in the near future."

Thirty Baptisms at Birmingham.—President William A. Noble sends the following news of an unusually large addition to the Church in the Birmingham conference:

"On Sunday, April 1st, a baptismal service was held in Birmingham at the High Street Turkish Baths, where thirty honest souls were baptized, Elders William A. Noble and Moses L. Holbrook officiating. The ceremony was witnessed by a large number of Saints and investigators. The Spirit of the Lord was with us in rich abundance, and it was indeed a day of rejoicing which will long be remembered by those present as one of the grandest experiences of their lives. The prospects in the outlying districts are good, and the Elders are working hard for the spread of truth. In the near future we hope many more will be added to the fold of Christ."

Arrival at Athens.—Elder Joseph F. Thorup writes from Athens, Greece, of his safe arrival to that far-off land to preach the Gospel to the Greeks. He says:

"I arrived here on the evening of the 19th of March. All is well with me, and I had a fine voyage, stopping three days in Lisbon, three in Malta, and one in Corfu. I found the Saints here in Athens overjoyed at my arrival. All seems well with them respecting the Gospel. A letter of instruction was awaiting me from President Booth. I need hardly say that I have plenty to do, both with the little branch here and in learning the language, which is quite different from the ancient Greek when it comes to speaking, though the written is not altered so much.

"To-day I move from the hotel to Mrs. Caraja's house, a lovely place and a fine family. She is sister to Brother Rigas Pofantis."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for April 15, 1906.

11. 1. Necessity of baptism. Matt. 3: 13-17; Mark 16: 16; John 3: 3 5; Acts 2: 38; I Peter 3: 21; II Nephi 9: 23, 24; 31: 5, 17; Alma 7: 14; III Nephi 23: 5; Mormon 7: 10; Doc. and Cov. 68: 9.

2. Subjects of baptism. Matt. 3: 7, 8; Mormon 9: 29; Moroni 6: 2, 3; Doc. and Cov. 20: 37.

3. Infant baptism. Moroni 8: 8-11; Doc and Cov. 68: 27.

4. Object of baptism. Mark 1: 4; Luke 3: 3; Acts 2: 38; 22: 16; III Nephi 30: 2; Moroni 8: 11; Doc. and Cov. 13; 55: 2; 68: 27; 84: 74; Moses 6: 59.

5. Mode of baptism. Matt. 3: 5, 6, 13, 16; John 3: 3-5, 23; Acts 8: 36 39; 22: 16; Rom. 6: 3, 5; I Cor. 10: 1, 2; Col. 2: 12; Mosiah 18: 12-16; III Nephi 11: 22, 26; 19: 10-13; Doc. and Cov. 20: 73-74; 76: 51; Moses 6: 64-65.

6. Authority essential to baptism. Acts 18: 24, 25; 19: 1-6; Mosiah 18: 13, 17; 21: 33; Alma 4: 4; III Nephi 11: 21, 22, 25; 12: 1; Doc. and Cov. 13: 20; 58: 73; 32: 1-4.

JOHN AND JOSEPH: A PARALLEL.

BY PRESIDENT SERGE F. BALLIF, OF THE SWISS AND GERMAN MISSION.

If we look back over the history of mankind in the light of holy writ, we find that even in the earliest days of our race, men of God spoke and prophesied of two great events which, though far removed from their day and age, should surely come to pass and bring eternal blessings to the children of men. The events were the coming of the Savior in the flesh, and His atonement for the sins of the world in the meridian of time; and His second coming in power and great glory in order to establish the Millennium on this earth, in the latter days. Not only should these two events affect the destinies of the house of Israel, but also those of every nation, kindred, tongue, and people.

The first of these events has been consummated. When the time of its fulfillment came, a remnant of the house of Israel still lived in the land of its inheritance, perpetuating the dead form of the Mosaic law, which had been given to its forefathers by the Lord Himself through the mouth of His prophet. It was the purpose of this code to prepare the children of Israel, under the guidance of the holy Priesthood, for the higher law of the Gospel; but perverting the spirit thereof, they fell into darkness, and instead of training themselves to look forward to a Savior who should free them from the yoke of their sins, they simply expected a warrior to free them from being subject to the Romans. The purposes of the Lord never have been nor never will be thwarted through the failure of the children of men to understand or heed His words, so that the time having come that the Savior of the world

should take His tabernacle of flesh upon Him and enter upon His ministry, events took their course as foreordained by the Father in heaven.

In due time there appeared among the Jews the great forerunner of this dispensation, John the Baptist, crying repentance unto his people, warning them against the consequences of their transgressions, announcing the drawing near of the kingdom of heaven, and preparing by these and other means the way of the Redeemer. When Jesus entered upon His ministry, John testified of His being the Son of the living God, the Lamb that should be slain for the sins of the world. No man of his day and age, save the Savior Himself, had greater or more important truths to proclaim to his people than he. If the Jews had heeded his voice, none save the Savior Himself could have proved a greater benefactor to them. Yet how did they receive him? Though coming in fulfillment of the words of the same prophets, whose devout disciples the Jews pretended to be, though coming as the forerunner of Him whose advent and mission had been the burden of the prophetic word, they heeded him not. Though all the land of Judea went out to him, and they of Jerusalem; though all were amazed at his doctrine, saying among themselves: What new doctrine is this? yet they went on their way. When slain for righteousness' sake, the voice of the servant of the Lord seemed to be stilled forever. How many, after that, there may not have been to smile pitifully at the thought of him, the poor enthusiast, who had come and gone with meteoric quickness, apparently without leaving any results of his labor.

Yet not many years passed before the things which he had been sent to announce came to pass, and in their turn produced the inevitable consequences. If the Jews had accepted John the Baptist, they would have accepted the Savior. If they had heeded the great forerunner's words, their fate would not have been such a sad one from that time to this day. However much the Jews in their day might spurn the testimony of John, the Lord justified His servant, is still justifying him, nor will He stay His hand until the house of Judah acknowledges with bowed knee that Jesus of Nazareth, whom John was sent to announce to them, is in very deed the Messiah.

Almost two thousand years have passed since then, and the Lord has set His hand to re-establish his work among the nations of the world, preparatory to the consummation of the second event spoken of by the prophets of old. This work, considered as a Gospel dispensation, has many points in common with all other enterprises of the same nature; however, as the dispensation of the fullness of times, it has traits and features distinguishing it from all others. Whereas the preceding dispensation concerned the house of Israel principally, the latter-day work is for "those who dwell on the earth"; and not only for them, but also to "every nation, and tongue, and kindred, and people." Or as the Apostle Peter prophesied: "He has purposed in himself that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." To judge by this, it will be a much more important dispensation than any other, in fact the greatest of them all; and proportionately to it will be the greatness of the mission of the man whom the Lord has called to usher in this work. Yet, regardless of this great difference and other dissimi-

larities resulting from it, there are between this dispensation and the preceding one many points of resemblance, in which we might well say that they run parallel. Or in other words, history repeats itself, and if the children of men of this age were wise they would learn many valuable lessons from these repetitions, many precious experiences to their profit. Let us point out a few of them.

The chosen among the nations of the earth live to-day, not indeed the law of Moses, but instead, a dead form of Christianism just as unavailing. Again they find themselves living in the day of a great forerunner, the man the centennial of whose birthday was celebrated on the 23rd of last December. Like John, he was not clad in soft raiment, nor was he in any other respect like those who sit in the kings' houses. But, like John, he came to cry repentance unto the children of men, to warn them against the consequences of their transgressions, announcing the kingdom of heaven; showing the leading religionists of his day the folly of their teachings and their ways, preparing, like John, only on a larger scale, and befitting the dispensation of the fullness of times, the way for the coming of the Savior. Like John, he bore testimony of Jesus being the Son of the living God, the Lamb slain for the sins of the world. Of all men of his day, none had greater or more important truths to proclaim than he; nobody's teachings, if heeded will prove of greater benefit to mankind than his. Yet, though coming in fulfillment of the prophetic word so highly esteemed by the would-be heirs of salvation, though ushering in that which men of God have foreseen and predicted from the earliest days, do his words fall on willing ears? His contemporaries went out to hear him; daily his message, penetrating to the ends of the world, is falling on new ears. The world is amazed at his doctrine, saying to itself: What new doctrine is this? He has, moreover, the example of the Jews to judge of what the consequences of disobedience or indifference may be. And yet, the great majority turn away to follow the teachings of men or those of their own mind. Many, no doubt, there may be found to-day who smile contemptously at the idea of Joseph Smith having been a prophet of the Most High, called to usher in the dispensation of the fullness of times; but, nevertheless, the Lord will justify His servant. Even as the Jews were not permitted to pass by the word of John the Baptist without being punished, so will this age of the world not be permitted to reject the word of Joseph Smith.

CURRENT COMMENT.

A Slanderer taken to Task.

A PRESS dispatch to the American papers from Philadelphia, March 10th, reads as follows:

"While United States Senator F. T. Dubois of Idaho was delivering an address here to-night under the auspices of the Congress of Mothers, he was interrupted by a man in the audience who said he was V. S. Peet of Utah, and who scored the speaker for his reference to 'Mormonism.' Senator Dubois' subject was the Phillippine problem, but during the course of his speech he spoke of the 'Mormon' church and its alleged interference in poli-

tics. At this point Peet arose from his seat, and after announcing his name, said to Senator Dubois:

"'I am the authorized representative of the responsible business men of Salt Lake City and the entire state. I am here for a specific purpose of offering you a reward of $1,000 for each and every case of Mormon interference in politics that you can prove. I am backed with $500,000 and a guarantee that my offer is made in good faith. I refer you to C. E. Loose, state senator and Utah's member of the Republican national committee. May I recall to your mind, senator, the fact that in 1898 you said, in direct contradiction of your statement to-night, that Mormonism did not interfere in politics?'

"'You ought to be in jail,' replied Senator Dubois. 'You are a jack Mormon, or worse.'

"'I represent honest business men,' retorted Peet. 'I am a native of Pennsylvania, was born in Bradford county, and am a member of the Methodist church,' continued Mr. Peet. 'I represent men who are tired of being slandered by such men as you. I also have $1,000 to give you for every case of plural marriage you can prove since the manifesto of 1890.'"

A Mexican "Mormon" Colony.

THAT the work of the pioneer is not yet finished in America may be seen by what the Latter-day Saint colonists are doing in Mexico. The following letter, written to the *Deseret News*, will give an idea of what the founders of new settlements have to contend with. It also shows that there are yet immense material resources in that new country awaiting those who are not afraid of hard work.

"Chuichupa, Chihuahua, Mexico, March 3.—This 'Mormon' settlement is located in the Sierra Madre mountains, about seventy-five miles from Colonia Juarez. The elevation is nearly seven thousand feet above the sea level.

"The road from Colonia Juarez hither is one of the worst in the dry season, but now owing to the wet season and great snowfall, the road is almost impassible. The road for most of the way is through a magnificent pine forest, with immense pine trees on every side as far as the eye can reach. There is a great wealth of pine timber here, and it will be available as soon as a convenient way to carry it to market is provided. The most of this great timber concession is held by the American-Mexican Lumber company, whose resident agent, Harry L. Garretson, is located in Mound valley, about half way between Garcia and Chulchupa, to whom the 'News' correspondent is under obligations for entertainment from the inclement weather.

"There are now about forty families here in Chulchupa, and they are making some progress. But it is uphill work, as they are so far from a base of supply, and everything has to be pulled over these almost impassable roads. There has been lots of railroad talk, and at the present time the nearest railroad point is some sixty-nine miles away.

"There are some fine mineral prospects in this region, fine ore bodies are opened up, producing a high grade of copper-gold ore.

"The Utah Mine company is now incorporated for one million dollars, and the claims covering about one thousand acres, some of which produce fine ore.

The Mexican Gold company is incorporated for three million dollars. B. L. Croft of Colonia Juarez and associates have been promoting these valuable properties, and having secured additional capital, expect to start on an active campaign of development. B. L. Croft, Frederick A. Sterns, and C. D. Calvin of San Francisco are now at these properties making a thorough examination to the end of making them big producers of wealth. The opening up of these properties will be a big help to Chulchupa, as it will give the farmers a market for their products, and also furnish employment."

WHAT HAVE YOU DONE?

You are going to do great things, you say—
But what have you done?
You are going to win in a splendid way,
As others have won;
You have plans that when they are put in force
Will make you sublime;
You have mapped out a glorious upward course—
But why don't you climb?

You are not quite ready to start, you say:
If you hope to win,
The time to be starting is now—to-day—
Don't dally—begin!
No man has ever been ready as yet,
Nor ever will be;
You may fall ere you reach where your hopes are set—
But try it and see.

You are going to do great things, you say,
You have splendid plans;
Your dreams are of heights that are far away;
They're a hopeful man's—
But the world when it judges the case for you
At the end, my son,
Will think not of what you are going to do,
But of what you've done.

SELECTED.

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